3: Mackenzie M-5 (ca. 1925) 1925
FN17 Ngonde FN17

with the Germans, was struck in the forehead by a bullet, he immediately removed the wound to his leg, where it was harmless. His *amafumu* (subordinate chiefs), however, sternly ordered him to replace it; for he had been toying with Christianity, to the disgust of his subordinates, who, seeing a chance to get rid of him, eagerly seized it, and Mwakalinga passed to his fathers. Mwafongo at Karonga has the same power, and there may be others.

War is attended with so many religious ceremonies that the *tabus* connected with it are best taken under this head. Cowardice in battle is *mwiko*, and the coward gets no share of the spoils. There is a beer feast as part of the preparation for war; but drunkenness before a battle is strictly forbidden. At the approach of war, husbands and wives must not live together, and he who is guilty of illegal intercourse will be killed at the first spear throw, before he has had time to throw his own spear; while a chief who is given to such acts will be defeated, and his men slain.

Prohibitions due to fear of infection are very numerous. One must not pass over the outstretched legs of another, for the offender will be "caught" by any disease from which the offended may be suffering; but a slight nip in the leg of the other by the offender wards off evil consequences. It is *mwiko* to throw a spear at a hyena, for the animal may escape with a wound, and barrenness will result for the offender, unless he goes at once to get counteracting medicines. If your father comes to visit you, you

3: Mackenzie M-5 (ca. 1925) 1925
FN17 Ngonde FN17

in war, for the victors were enriched with the cattle that went to redeem all captured wives or daughters. Nor were they taken as wives by the victors, although there is at least one well-known case where a woman was the sole objective of a war.

The dead might be buried where they fell, or brought home. The return of the host was awaited by the women in silence if the result of the fighting was not known to them. Each wife or mother recognized husband or son among the returning brave, but if one was told that her husband was coming on behind in another company, she knew that he was dead, and that his body was being brought home. If all returned in safety, and that sometimes happened in these far from desperate encounters, the women and girls set up their shrill cry, as exciting to an African as the pibroch to a Scot, and ran alongside, clapping and shouting in joy. The night was given up to feasting. The captured cattle were divided by the chief, lions' shares going to those who distinguished themselves in the fighting. The defeated chief, if he had any cattle left, also gave his men a feast, for they must not be allowed to lose heart over a single failure, and no doubt there was much boasting on both sides. If the sacred *lusero* with its medicines was taken from the enemy, it was put into the house in which the victorious chief kept his *ifingira*, the very powerful medicines by which his authority was (and is) upheld.

Cowards were held in supreme contempt. But a coward is not a man who runs away; all do that as the struggle sways to and fro; a coward is a man who

3: Mackenzie M-5 (ca. 1925) 1925
FN17 Ngonde FN17

703 does not enter the battle at all, but hangs in the rear with the old men, afraid to take his part in the fight; or who fails to answer the rallying cry and help to turn the tide of battle. Tokens of contempt were heaped upon him. He got no share of the spoils. When the feast was going on, a piece of roasted flesh was handed to him on the burned end of a stick taken out of the fire; if he dropped it he was beaten, the final disgrace. In very bad cases, his house was pulled down and his wives given to other men. But one who was ordered by the chief to keep out of the battle was not disgraced in this way. He did what he was told.

727 The spoils of war, which were practically always cattle, belonged to the chief. If a man captured ten head, the chief might give him back five or less according to favour or valour. From a headman he would take only one or two; and out of all that fell to him he gave rewards to those who had distinguished themselves in the fighting, but had not taken cattle. No prisoners were taken, and the seriously wounded were killed. To let them live was to increase the number of future enemies, and to gain a reputation for softness which did not make for security against attacks from other quarters. And yet there was a pleasant kindness too; a man who had a friend killed on the other side went freely to the enemy's country to mourn for him, and no one thought of molesting him. The frightful orgies of slaughter in which it would appear that some Bantu tribes indulge, are unknown in Konde warfare. The interminable death-